

THE BURNING BUSH AND THE ORIGIN OF JUDAISM.

By PAUL HAUPT.

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Last autumn four members of our Society were invited by the German Emperor to attend the first performance of Friedrich Delitzsch's *Sardanapal* at the Royal Opera in Berlin. The climax of this historical pantomime, which is based on Lord Byron's tragedy *Sardanapalus* and a ballet of Paul Taglioni,¹ is the great pyre in the last scene, on which Sardanapalus burns himself with his queen, his attendants, and his treasures. The whole stage is full of fire; but, of course, nothing is burnt. The blaze is produced by steam with reflected red light. In the same way you see the stage full of fire in the last scene of Richard Wagner's musical drama *Die Walküre*. Wodan passes through the flames, but he is not scorched.

The black cloud over Mount Vesuvius has a fiery aspect at night, but this is merely the reflex of the fiery lava within the crater. The pillar of smoke over a volcano consists chiefly of steam and ashes. Volcanic eruptions are often not central, but lateral. The great eruption of *Mont Pelé* in the northern part of the island of Martinique, on May 8, 1902, was a lateral eruption. In the case of Mount Etna, lateral eruptions are more frequent than eruptions from the central crater. There are several hundred parasitic craters on the flanks of Mount Etna, especially on the southern side, in the zone between an altitude of 1,000 and 2,000 meters. This region is wooded. The volcano is covered with trees up to an altitude of 2,200 meters, and shrubs grow up to 2,500 meters. If there should be in this region a cloud of steam over a lateral crater, the shrubs around it might seem to be afire without being consumed. This, I

¹ Compare *Sardanapal. Grosse historische Pantomime in 3 Akten oder 4 Bildern, unter Anlehnung an das gleichnamige Ballet Paul Taglioni's neu bearbeitet von Friedrich Delitzsch* (Berlin, 1908).

think, is the *great sight* (Exodus, iii., 3) which Moses observed on the Mountain of God about 1200 B. C.

Mount Sinai is generally supposed to be a mountain on the so-called Sinaitic Peninsula between the Gulf of Suez and the Gulf of Akaba. The majority of scholars believe that the Mountain of the Law was the present *Jabal Mûsâ* (the Mountain of Moses) which is the highest point of this barren peninsula in the south, rising to a height of 7,362 feet; but the two famous Egyptologists Richard Lepsius and Georg Ebers claimed this distinction for the *Jabal Serbâl* in the northwest, which is 6,731 feet high.

Mount Sinai, however, cannot be located on the Sinaitic Peninsula; it was a volcano in the land of Midian on the northeastern shore of the Red Sea. Midian is not the name of an Arabian tribe; it denotes the Sinaitic amphictyony, *i. e.*, the league of worshipers of JHVH² in the neighborhood of Elath, the Edomite port at the northeastern end of the Red Sea.

Midian is derived from the old Sumerian word *din* which means in Arabic not only *judgment*, but also *religion*. Law and religion are intimately connected in the East. The Jewish religion is known as the Mosaic Law. In the New Testament the Jewish theologians are called *lawyers*.³ The Arabic term *fakîh* denotes a scholar versed both in jurisprudence and theology.

Midianite is not a name like Arabic, but a term like Islamic. Priest of Midian means a priest of the Sinaitic amphictyony. The name of Moses's father-in-law was Jethro, which may be connected with the name of the Egyptian sun-god, Ra, which we find also in Potiphera' and Potiphar (for Petiphro; compare Jether for Jethro). In the original tradition, Moses was the son-in-law of a priest of On or Heliopolis, the city of the sun-god. Moses's Egyptian wife is contemptuously referred to (in Numbers, xii., 1) as the Ethiopian

² For JHVH (*i. e.*, *Jahvêh* or *Yahwáy*, not *Jehovah*) see the notes on the translation of the Psalms, in the Polychrome Bible, page 164, line 4. The first syllable of JHVH should be pronounced like the *jah* in *Hallelujah*.

³ Compare Matthew, xxii., 35; Luke, vii., 30; x., 25; xi., 45. 52; xiv., 3. It might be well to add that *publican* means *toll-gatherer*. *Sinner* = *unorthodox*; compare John, vii., 49.

woman, *i. e.*, the negress.⁴ Afterwards this tradition was transferred to Joseph (Genesis, xli., 45).

Moses is not a proper name, but a title meaning *Deliverer*. He was an Edomite, but the son-in-law of an Egyptian priest of Heliopolis, near the western end of Goshen where the Edomite ancestors of the Jews lived before the Exodus. According to Acts vii., 22, Moses was learned in all the wisdom of the Egyptians.

If we bear this in mind, we can appreciate the remarkable statement in Deuteronomy, xxiii., 8 (which was written about 690 B. C.): Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, for thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of JHVH in their third generation.

The Edomites were not enemies of their brethren in Jerusalem at the time of Nebuchadnezzar (about 586 B. C.) but they were unfriendly disposed toward the Jews at the time of Judas Macabæus (about 164 B. C.). Both Moses and David were Edomites. Moses established the Jewish religion, David founded the kingdom of Judah. Moses corresponds to Mohammed, David to Omar. The Levites were Edomite priests. According to Exodus, ii., 1, Moses's father belonged to a priestly family (*bêth lêwî*) and Moses's mother was the daughter of a priest (*bath lêwî*).⁵

Jewish monotheism is derived from Egypt. Monotheism can have originated only in a highly civilized country as a reaction against excessive polytheism. About 1350 B. C. Amenophis IV. of Egypt endeavored to supersede the old polytheistic religion by the

⁴ Compare Jeremiah, xiii., 23 and my paper *The Aryan Ancestry of Jesus* (Chicago, 1909) page 9 = *The Open Court* (April, 1909) page 201. The admixture of African blood in the Semitic race may be tested by the new sero-diagnostic methods (based on deviation of the complement—whereby the phenomenon of hæmolysis is inhibited) which were discussed by H. Sachs at the 39th congress of German anthropologists, held at Frankfurt, Aug. 4, 1908. Compare Max Seber, *Moderne Blutforschung und Abstammungslehre* (Frankfurt am Main, 1909) page 44. See also, below, page 365, note 44.

⁵ A *lêwî* (for *lâwî*) is a *môrêh*; Arab. *âkwâ* is equivalent to Heb. *hôrâh*. In Exodus, iv., 14; Judges, xvii., 7 *lêwî* evidently means *priest*. For *êth* before *bath lêwî* see Haupt, *The Book of Esther* (Chicago, 1908) page 18, line 6.

exclusive worship of the Sun.⁶ He prohibited the cult of Amon and of all other gods; their images were destroyed, and their names erased from the walls of the temples and other public buildings. After his death, however, a reaction set in, and his innovations were abolished.⁷ But some priests of this monotheistic cult may have survived in Heliopolis, and Moses's father-in-law may have been one of them.

Hobab is not a proper name, but a term for *father-in-law*.⁸ Jethro, the *hōbáb* of Moses, was attached to the Edomite clan Reuel. JHVH was an Edomite god. The meaning of the name is *He who causes to be*. In Exodus, iii, 14 we must read instead of the meaningless *chyêh ashér chyêh*, I am that I am: *ahyêh ashér ihyêh*,⁹ I cause to be what is.¹⁰ The old name of this god of the Edomites was *Esau*, which is a dialectic form of the Hebrew word 'Osêh (for 'ásai) Maker. The Jews are the descendants of the Edomite worshippers of JHVH,¹¹ who were united under the leadership of David about 1000 B. C. David belonged to the Edomite clan Ephrath in one of the fertile valleys about Hebron. He was not a native of Bethlehem, neither was any son or descendant of David ever born at Bethlehem.

⁶ An uncle of Amenophis IV. was high-priest in Heliopolis; see *Zeit-schrift der Deutschen Morgenländischen Gesellschaft*, vol. lxiii., page 247, line 29. Userkaf, the first king of the Fifth Dynasty, is said to have been high-priest of Heliopolis prior to his accession to the throne (about 2680 B. C.). Compare below, page 368, note 59.

⁷ Compare the notes on the translation of *Joshua*, in the Polychrome Bible, page 49.

⁸ In the Targum Jerushalmi ii. we find (Deuteronomy, xxvii., 13) the feminine *habîbthâ*, lit. the beloved, for the Heb. *hōthēnth*, mother-in-law.

⁹ The pronunciation *yihyêh* is incorrect. We say *Israël*, not *Yisraël*. Contrast the dissertation of Erich Ebeling, *Das Verbum der el-Amarna-Briefe* (Berlin, 1909) page 10.

¹⁰ This would be in Assyrian: *ušābšā ša ibāšû*; in Arabic: *ukāwzinu mā yakūnu*.

¹¹ The majority of them were Edomites, but they comprised also Horites, Canaanites, Ishmaelites, Moabites, Hittites, Amorites, Philistines, Egyptians, and Ethiopians, *i. e.*, a mixture of Asiatic, African, and European elements. For the Philistines compare the *Proceedings of the Society of Biblical Archaeology*, vol. xxxi. (London, 1909) page 233. Even the Phenicians may have come from Europe. Herodotus, who states (i., 1; vii., 89) that the Phenicians were originally settled on the Red Sea, confounds the Phenicians with the Jews.

Judah (*Yĕhûdâh*) is not the name of an Israelitish tribe, but a feminine collective to *yĕhûdêh*, he confesses.¹² King of Judah is originally a title like the Islamic Commander of the Faithful. The worship of JHVH was introduced in Israel by David (about 1000 B. C.) after he had conquered the northern confederation of Israelitish tribes; but after the death of Solomon (about 930 B. C.) the Israelites relapsed into their former idolatry.¹³ The Israelites have vanished; they survive only, mixed with numerous foreign elements, including a considerable percentage of Aryan colonists,¹⁴ in the Samaritans whose number is now reduced to 170 souls.

The Israelites were not in Egypt, but the Edomite ancestors of the Jews were in Egypt (about 1230 B. C.) under the reign of Merneptah,¹⁵ whose name appears in the Old Testament as Menephtah.¹⁶ At that time the Israelites were settled in Palestine,

¹² The relation between the participial form *môdêh*, confessor, and the old imperfect form *yĕhûdêh*, he confesses, is the same as the connection between the modern Jewish name *Meyer* (Heb. *Mc'ir*) and the old name *Jair* (Heb. *Ya'ir*) which appears in the New Testament as *Jairus*.

¹³ Compare the translation of Joshua, xxiv., 2. 14. 23, in the Polychrome Bible, and the Notes, page 91, lines 3-6; also Genesis, xxxv., 2; xxxi., 19.

¹⁴ In the second half of the eighth century B. C. the Assyrian kings sent Babylonian colonists from Babylon and Cutha to Samaria; they also transferred there Aryan colonists from Hammath and other Galilean cities; see *Orientalistische Literaturzeitung*, vol. xi., columns 237-239.

¹⁵ Canon Cheyne notes in his *Encyclopædia Biblica*, col. 1182, below, that thirty years ago Mr. Baker Greene (*Hebrew Migration*, pp. 37. 117. 199. 310) brought the passage in the Anastasi papyrus (vi., 4, 14, where a high official asks permission for the entrance into Egypt of tribes from the land of Aduma) into connection with the settlement of Hebrew tribes, such as the Josephites and, as he thought, the Kenites.—The Josephites, however, were not in Egypt. The ancestors of the Israelites came from the pasture grounds south of Haran in Mesopotamia, and invaded Palestine from the northeast; whereas the ancestors of the Jews, who had sojourned in Egypt, came from Elath, at the northeastern end of the Red Sea, and invaded Palestine from the south. The Israelites settled in Palestine about B. C. 1400; the Jews came about the end of the eleventh century. Compare below, page 366, line 8.

¹⁶ Heb. *ma'yân mê nephtôh* (Joshua, xv., 9; xviii., 15) does not mean *The fountain of the waters of Nephtah*, but *The Fountain of Me(r)neptah*. The modern name of this place is *Liftâ*. In this village, about two miles northwest of Jerusalem, there is a large fountain, the waters of which are collected in a great walled reservoir of very early origin. The locality is undoubtedly ancient. See Cheyne's *Encyclopædia Biblica*, col. 3394.

in the region of Mount Ephraim. At the time of Gideon (about 1100 B. C.) the Israelitish peasants in Palestine were idolaters, while the invading Midianites were worshipers of JHVH. The legends of the ancient Israelites have been subsequently conformed to Judaic standards, just as the traditions of South Arabia have been systematically altered by the followers of Mohammed. The names of the ancient Israelitish gods in the old legends were afterwards replaced by the "Angel of JHVH"¹⁷ or JHVH.¹⁸ Gideon's name *Jerubbaal*¹⁹ shows that he was not a worshiper of JHVH.

If the Midianite bedouins had not been defeated by the Israelitish peasants, they would have conquered Palestine from the east. As they were repulsed at that time, they afterwards invaded Palestine from the south.

It is possible that in the time of Gideon the son of an Israelitish herdsman was sold by Midianitish Ishmaelites (or Ishmaelitish Midianites)²⁰ as a slave into Egypt, where he afterwards attained a prominent position. But the statement that this happened to the ancestor of Ephraim and Manasseh is a later modification of the original tradition. As the Israelites never were in Egypt, the official historians tried to create the impression that Ephraim and Manasseh had been born in Egypt, and that the Israelites had been from the beginning worshipers of JHVH. The story of Joseph seems to have been influenced in some respects by the ancient Egyptian poetic autobiography of Sinuhet (about 2000 B. C.).

Liftâ = *Nephtah*; change of *l* and *n* is not exceptional: the modern name of the Biblical *Shunem* is *Sûlem*; on the other hand, *Bethel* is now known as *Beitîn*, and *Jezreel* as *Zer'in*. Talmudic *tarnêgôl*, rooster, is the Sumerian *dar-lugallu*, king of the variegated birds (chickens). Compare J. Hunger, *Babyl. Tieromina* (Berlin, 1909) p. 42.

¹⁷ Wellhausen remarks in the notes on the translation of the Psalms, in the Polychrome Bible, page 176, line 36: Judaism has turned the heathen gods into angels, commissioned by JHVH to govern the various nations.

¹⁸ Compare, e. g., Genesis, xxxi., II. 13; also xvi., II. 13; Judges, vi., II.

¹⁹ The name *Jerubbaal* means Baal requites, rewards. The Hebrew verb *rûb* or *rib*, to strive, to sue, means originally *to retaliate, to try to obtain redress*. It has recently been shown that we have the same verb in the name of Sennacherib, Assyr. *Šin-ahc-ribâ*, O Moongod give brothers as a reward! Gideon's god was *Baal-bêrîth* (Judges, viii., 33) i. e., the Baal of Oracular Decision. Also *sefr hab-bêrîth* (Exodus, xxiv., 7) means not the Book of the Covenant, but The Book of (Oracular) Decision(s).

²⁰ Compare Judges, viii., 24; Genesis, xxxvii., 25-28.

Also Balaam was a prophet of JHVH, while the Israelites, who were to be cursed by this Edomite seer, were idolaters. In Numbers xxiii., 7 we read that Balaam came from Aram, from the great mountain²¹ in the east, *i. e.*, Mount Sinai in the neighborhood of Elath, on the northeastern shore of the Red Sea. This *Aram* is not Syria, but the Koranic *Iramu* which we find in the 89th sura in connection with the Adites. *Iramu* (or *Aramu*) denotes the region southeast of Elath. Balaam is identical with Lokman the Wise. *Lokmân* is a translation of *Balaam*.²² Both names mean *Devourer*. The name of Balaam's father is *Be'ôr*, and Lokman's father was called *Ba'ûr*. Lokman was born at Elath; *êlâth* or *êlôth* means *tall trees*, including palms, and there is a large grove of palm-trees near Elath. In Judges, i., 16 Elath is called The City of Palm-trees.

In the Koran the Midianites of Elath are called *açhâbu-'l-aikati*, the People of the Grove. *Aikat* is an adaptation of Ailat, the Arabic name of Elath. Just as Midian is not a tribal name, but the ancient term for the Sinaitic amphictyony, so the Adites, referred to in the Koran, are not a tribe, but a religious confederation. Arab. *'âd* is the collective to *'âdah*, custom, usage, institution, a synonym of *sûnnah* which may be connected with Sinai; it is originally a designation of the Worshipers of JHVH, as are also Midian and Jehudah, the prototypes of the later Congregation (Heb. *kahâl* and *'edâh*). Hûd, the name of the prophet who was sent to the Adites, is but a shortened form of Jehudah. Shu'aib, the Arabic name of Jethro, means *small tribe*.²³

²¹ The mountains = the great mountain; compare the notes on the translation of *Ezekiel*, in the Polychrome Bible, page 157, line 22.

²² Similarly *Nazareth* is a translation of the older name of this Galilean town, *Hinnathon* or *Hitalon*, mispointed *Hannathon* and *Hethlon*, which means *Seclusion*; see my paper *The Ethnology of Galilee* in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i., page 303, line 3. The original form of the name Nazareth may have been *Naçârath* with final *t* as in Zarephath = Sarepta (Assyr. *Çariptu*).

²³ Compare Heb. *mêthê mispâr*, or *mêthê mē'âţ*, or *ha-mē'âţ mikkôl hâ-'ammîm* (Genesis, xxxiv., 30; Deuteronomy, iv., 27; vii., 7; xxvi., 5; Psalm, cv., 12). For the Adites compare the new *Enzyklopädie des Islam*, edited by Houtsma and Schade, page 128.

Mount Sinai, the sacred mountain of Midian, must have been a volcano. When the Edomite ancestors of the Jews came to Mount Sinai after the exodus from Egypt, there were thunders²⁴ and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. . . And Mount Sinai was altogether on a smoke . . . and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. This passage (Exodus, xix., 16. 18) describes a volcanic eruption accompanied by earthquakes and thunderstorms. The voice of the trumpet (or rather ram's horn)²⁵ denotes the subterraneous roaring, rumbling, and thundering accompanying a volcanic eruption or earthquake. Homer (*Il.* xxi., 388) uses *trumpeting* for *thundering*.²⁶ We use *blare* not only of a sound like that of a trumpet, but also of a loud or bellowing noise. We speak of the *blare of trumpets* and the *blare of thunder*. In Babylonian omen tablets the blare of thundér is compared to the voices of various animals: rams, asses, horses, hogs, lions, dogs, rats, chickens and other birds, etc.²⁷ Pliny (*ii.*, 193) says that earthquakes are preceded or accompanied by a terrible noise which resembles either a murmuring, or a roaring, or the shouting of men, or the clangor of arms (*præcedit vero comitaturque terribilis sonus, alias murmuri similis, alias mugitibus aut clamori humano armorumque fragori*). A Winchester physician said of the recent seismic shocks in Virginia at the beginning of this month (April, 1909): I felt two earthquake shocks. They were like the boom of heavy cannon fired in quick succession, and were followed by a loud roaring and rumbling. The earth trembled, and my house swayed perceptibly.

In the same way the walls of Jericho, which were excavated a

²⁴ Lit. *voices*; the plural is intensive; compare above, page 360, note 21. Thunder was regarded as the voice of God.

²⁵ See the cuts in the Appendix on the Music of the Ancient Hebrews in the translation of the *Psalms*, in the Polychrome Bible, page 222; compare the translation of *Joshua*, page 63.

²⁶ Compare also the various uses of Lat. *fremitus, sonitus, strepitus*; Greek *κλαγγή, κτύπος, βρόμος*, etc. See my paper on the Trumpets of Jericho in the Vienna Oriental Journal, 1909.

²⁷ See J. Hunger, *Babylonische Ticomina nebst griechisch-römischen Parallelen* (Berlin, 1909) page 168.

year ago by the *Deutsche Orient-Gesellschaft*,²⁸ were destroyed by an earthquake accompanied by shouting and horn-blowing, *i. e.*, roaring and rumbling. The idea that the walls of this ancient impregnable fortress fell down owing to the shouts of the Israelites and the horn-blowing Israelitish priests²⁹ is a later embellishment.

Similarly, Sodom and Gomorrah were destroyed by a tectonic earthquake. This was discussed more than ten years ago by the German geologist Blanckenhorn, in his book on the Dead Sea and the Destruction of Sodom and Gomorrah (Berlin, 1908).³⁰ Also the explanation of the Pillar of Salt was given long ago. At the southwestern end of the Dead Sea there is the so-called Mountain of Sodom, consisting of crystallized rock-salt. From the face of it great fragments are occasionally detached by the action of the rains, and appear as pillars of salt, advanced in front of the general mass. Such pillars (or pinnacles) have been often noticed by travelers. Lieutenant W. F. Lynch described one which was about 40 feet high, cylindrical in form, and resting on a kind of oval

²⁸ See No. 39 of the *Mitteilungen der Deutschen Orient-Gesellschaft* (Berlin, 1909).

²⁹ Compare the translation of the sixth chapter of the Book of Joshua in the Polychrome Bible and the Notes, on page 62. The *failing* of the waters of the Jordan, as described in Joshua, iii., 16 (compare the Notes on page 60) may have been due to a landslip some 16 miles north of Jericho, near *Ed-Dâmich* (the ancient *Adam*, or rather *Adamah*, south of the mouth of the Jabbok) where the valley of the Jordan contracts to a narrow gorge. Canon Cheyne states in his *Encyclopædia Biblica*, col. 2400, that minor landslides still occur in that region, and a large one might again dam up the Jordan, and let it run off into the Dead Sea, leaving the bed temporarily dry. An Arabic historian relates that on Dec. 7, A. D. 1266, in the neighborhood of *Ed-Dâmich*, a lofty mound, which overlooked the river on the west, fell into the water and dammed it up for several hours.

³⁰ Compare Diener, *Die Katastrophe von Sodom und Gomorra im Lichte geologischer Forschung* in the *Mitteilungen der K. K. Geographischen Gesellschaft in Wien*, 1897, pp. 1-22; also Cheyne's *Encyclopædia Biblica*, col. 1047. For the fire (Genesis, xix., 24, 28) following the earthquake, note Genesis, xiv., 3, 10 (the region was full of *slimepits*, *i. e.*, *bitumen springs*). *From the Lord out of heaven* (Genesis, xix., 24) is a subsequent addition; *rained* does not necessarily mean that the *brimstone and fire* came out of heaven; compare Psalm lxxviii., 27. The *Cologne Gazette* of April 27, 1909, reported that during the recent earthquake at Lisbon, on April 23, 1909, boiling water, smoke, and sulphureous dust were ejected from several large fissures.—There are sulphur springs in the region of the Dead Sea.

pedestal, some 50 feet above the level of the sea. A picture of it is given in Lynch's *Narrative of the U. S. Expedition to the River Jordan and the Dead Sea* (Philadelphia, 1850) page 308.³¹ Canon Driver, of Christ Church, Oxford, says (in Hastings's *Dictionary of the Bible*): It is probable that some such pillar, conspicuous in antiquity, gave rise to the story of Lot's wife. The late Professor Edward Robinson, of Union Theological Seminary, New York, remarked in his *Biblical Researches* (vol. ii., page 108) that during the rainy season such pillars were constantly in the process of formation and destruction.

The other day my little girl, who is but 12 years old, was reading some of the numerous clippings which denounced my allusion to the destruction of Sodom and Gomorrah and raised the question how I could explain the Pillar of Salt.³² She said, How could Lot see that his wife became a pillar of salt? If he had looked back, he would have become a pillar of salt. The meaning of the original text in Genesis, xix., 26 is undoubtedly that as soon as Lot's wife looked back, she became a pillar of salt. In a Philadelphia paper a correspondent stated, I had overlooked the comma. There were no commas in the original text. The majority of the readers of the Bible do not realize that the title-page of the Authorized Version contains the statement *translated out of the original tongues and with the former translations diligently compared and revised, by His Majesty's special command*.

In Exodus, xxiv., 17 we read: The sight of the glory of JHVH was like devouring fire³³ on the top of the mount in the eyes of the Israelites. According to Exodus, xiii., 21, JHVH was before them by day in a pillar of a cloud, and by night in a pillar of fire.³⁴ The modification that this pillar of smoke or fire preceded them on their march in the wilderness is a later embellishment suggested by

³¹ Compare my paper on Jonah's Whale in the *Proceedings of the American Philosophical Society*, vol. xvi., page 162, note 3.

³² I alluded to it in a paper on the location of Mount Sinai, which I read at the annual meeting of the American Oriental Society, New York, April 16, 1909.

³³ Compare also Deuteronomy, iv., 24. 36; ix., 3; Psalm, xcvi., 3; Hebrews, xii., 29.

³⁴ Compare Genesis, xv., 17.

the custom of carrying at the head of a caravan, in a cresset mounted upon a long pole, a beacon-fire, the blaze of which served as a guiding-light at night, while the smoke signaled the direction during the day. According to the Priestly Code (which was compiled by Jewish priests during the Babylonian Captivity about 500 B. C.) the cloud was over the Tabernacle by day, and by night fire beacons there.³⁵ But originally the cloud was on the top of Mount Sinai, and at night it had a fiery aspect.

Sinai means *covered with senna shrubs*.³⁶ This seems to be the older name of the Mountain of JHVH . Horeb, which is equivalent to *Mont Pelé*, i. e., *Bare Mountain*,³⁷ is a later name.³⁸ The top of the mountain may have been bare after the eruption observed by the Hebrews after their exodus from Egypt.³⁹ The volcano may have been dormant for centuries⁴⁰ when Moses saw the first flame of fire out of the midst of the bush, i. e., a clump of senna shrubs.

The famous Arabian geographer and historian Abul Fedâ (who died in A. D. 1331) says: Opinions differ with regard to Mount Sinai. Some say, It is a mountain in the neighborhood of Elath; others, A mountain in Syria. According to some, *sinâ* denotes the stones of the mountain; according to others, the shrubs thereon.⁴¹ *Sanâ'* is the Arabic name for *senna*, and *sinâ* means *small stones*, i. e., the *lapilli* of the volcano. In Exodus, xix., 13 the Hebrews are warned

³⁵ See Haupt, *The Book of Canticles* (Chicago, 1902) page 22 = *The American Journal of Semitic Languages*, vol. xviii., page 212; compare Haupt, *Biblische Liebeslieder* (Leipzig, 1907) page 22.

³⁶ *Cassia angustifolia*. This shrub, which is more than six feet high, is found on the shore of the Red Sea. The best senna leaves (*folia sennae*) come from Arabia.

³⁷ Horeb may also be interpreted to mean *making bare* or *Destroyer* (Arabic *hârib*).

³⁸ In several passages (Exodus, iii., 1; xvii., 6; xxxiii., 6; i. Kings, xix., 8) Horeb represents a later addition. The name Horeb does not occur before the 7th century B. C.

³⁹ The top of Mount Etna, which is now bare, was wooded in the sixteenth century.

⁴⁰ Mount Vesuvius seemed to be extinct from 1500 to 1631; it was covered with trees and shrubs, the cattle browsed within the crater; but on Dec. 16, 1631, there was a terrific eruption which destroyed some 3,000 men.

⁴¹ The Arabic text (p. 69 of the Paris edition) reads: *wa-ḥûru Sinâ'a ḥtalâfâ fihî, fa-qîla: huwa jâbalun bi-qîrbi Ailata, fa-qîla: sinâ'u ḥijâratuhu, wa-qîla: šâjarun fihî*. Mount Sinai is called also *ḥûru Sinîna*.

against drawing too near to the mountain, inasmuch as any man or beast might be killed by a volcanic bomb or the lapilli ejected from the volcano. The universal interpretation of this passage (which we find also in the New Testament, Hebrews xii., 20) that men or beasts that disregarded this prohibition were to be executed by being stoned or shot with an arrow, is grotesque. No Hebrew ever shot a domestic cow with an arrow.

There is a mountain in the neighborhood of Elath, known as the *Jabal an-Nûr*, the Mountain of Light, or *Jabal al-Barghîr*, a modification of *barghîl*, which denotes a region near the water or between cultivated land and the wilderness. The Arabs say that the Lord spoke to Moses on that mountain. There is also a *Jabal Harb*,⁴² southeast of Elath, which is 7,218 feet high. It is situated near the eastern shore of the Red Sea, about lat. 28° N., west of Tabûk, north of Ziba on the Red Sea, on the route of the pilgrims from Egypt to Mecca. We ought to send an expedition to Akaba to find out whether these two mountains are extinct volcanoes and covered with senna shrubs.⁴³ Systematic explorations of this volcanic region of the cradle of Judaism would no doubt yield most striking results.

I am inclined to think that not only the Edomite ancestors of the Jews came from that region, but also the Semites who invaded both Babylonia and Egypt. The aborigines of Egypt must have been a negroid race,⁴⁴ but Semites must have invaded the valley of the Nile in the prehistoric period. Some of these Semitic invaders,

⁴² My attention has been called to the fact that A. H. McNeile, *The Book of Exodus* (London, 1908) p. cv. states: Horeb must . . . be located . . . on the east of the Gulf [of Akaba]. And it is worthy of notice that in modern maps a *Jabal Harb* is situated on the east of the Gulf, a little south of lat. 28°.

⁴³ We ought to disinter also the ancient capital of Galilee, at the hot springs (*Ḥammâth*) south of Tiberias, and the traditional home of Abraham, Ur of the Chaldees, the present *Mughair*. I have been advocating excavations at Mughair for more than 25 years. Dr. John P. Peters states in his work on *Nippur* (vol. ii., page 300): I have seen no mound which seemed easier and safer to excavate, or promised richer results than Mughair.

⁴⁴ See my paper *The Aryan Ancestry of Jesus*, page 9, note *; compare the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. lxiii., page 250, lines 24-30. See also above, page 356, note 4.

it may be supposed, came over land, across the isthmus of Suez, and founded the northern kingdom of Egypt in the Delta. Others came across the Red Sea, near Koşeir,⁴⁵ and established the Southern Kingdom in Upper Egypt. The northern and the southern kingdoms were afterwards united by Menes, about B. C. 3300, just as David united his southern kingdom with the northern kingdom of Israel about 1000 B. C.

The Israelites may have originally lived with their Edomite brethren on the northeastern shore of the Red Sea, but they must afterwards have sojourned for some time in Mesopotamia⁴⁶ before they settled in Palestine. They may be a branch of the Semites who had invaded Northern Babylonia and had afterwards gone to Assyria.⁴⁷ The Edomite ancestors of the Jews invaded Palestine from the south prior to B. C. 1000, but the Israelites must have come to Palestine from the northeast (probably through Rakkah on the Euphrates, Palmyra, and Damascus)⁴⁸ prior to B. C. 1400, and settled first in the northern region of the country east of the Jordan, *i. e.*, Bashan and Gilead.⁴⁹ If the Israelites sojourned in Mesopotamia, we can understand the points of contact between the Israelitish law-book⁵⁰ in Exodus, xxi., 2—xxii., 17 and the Code of Hammurapi (B. C. 1958—1916).⁵¹ The Decalogue (Exodus, xx., 1—17) repre-

⁴⁵ On the western bank of the Nile, at Nakâdah and al-Ballâs, about five days' journey from Koşeir, there are some of the earliest settlements in Egypt. Compare also the *Proceedings of the Society of Biblical Archaeology*, vol. xxxi. (London, 1909) page 210, line 4.

⁴⁶ Probably on the pasture-grounds south of Haran, between the Euphrates and the Chaboras. Compare above, page 358, note 15, and Genesis, xi., 28. 31; xxiv., 4. 10; xxvii., 43; xxviii., 2; xxxi., 18; xxxiii., 18; Deuteronomy, xxvi., 5. The Hebrew term for Mesopotamia, *Arâm-Naharâim*, means *The Arameans of the Great River*, *i. e.*, the Euphrates; see Haupt, *The Book of Nahum* (Baltimore, 1907) page 31.

⁴⁷ In Genesis, x., 11 the Authorized Version renders correctly in the margin: *he went out into Assyria*.

⁴⁸ Rakkah means *bank, shore*; Palmyra = Tadmor (for Titmur): *palmy, abounding in palms*; and Damascus seems to be a contraction of *Dâr-maşkî* well-watered region. See my paper on the Ethnology of Galilee (cited above, page 360, note 22) and the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. xli., page 195, line 9; also *Orientalistische Literaturzeitung*, vol. x., col. 306; vol. xii., col. 214, note 15.

⁴⁹ Compare Genesis, xxxi., 21. 47; Deuteronomy, i., 4, etc.

⁵⁰ Compare above, page 359, note 19.

⁵¹ See next page.

sents the quintessence of the old moral and religious precepts,⁵² which was probably extracted by the prophets⁵³ in the seventh century, after Israel had fallen in B. C. 721, and which was afterwards still more concentrated by Jesus.⁵⁴

According to later Judaic tradition, Abraham came from Ur of the Chaldees, and went afterwards to Egypt (Genesis, xii., 10). The same source states that Abraham had an Egyptian concubine (Genesis, xvi., 1^b). The object of such statements as we find, *e. g.*, in Genesis, xliii., 32, is to emphasize the fact that the Egyptians, among whom the Edomite ancestors of the Jews sojourned for some time, considered themselves superior to the forefathers of the Israelites. Genesis, xxvii., 36 (compare xxv., 33) explains how it happened that the Israelites in the north possessed a higher civilization than their Edomite brethren in the south. The Israelites were peasants; the Edomites, on the other hand, semi-nomadic shepherds. Sons of Leah means *cowboys*; Sons of Rachel, *shepherds*.⁵⁵ The statement that Joseph, the father of Ephraim and Manasseh, was a Son of Rachel, must be viewed in the same light as the tradition that the Israelites were in Egypt (compare above, page 359, line 19).

The ancient Egyptians called themselves Worshipers of Horus, the god of light. This deity may be ultimately identical with the god of the Sinaitic volcano. *Harr* is the Arabic term for volcanic regions. In the Old Testament we find *harerim* in Jeremiah, xvii., 6. Nahor, which was originally the name of an Aramaic deity, can hardly be connected with Horus.⁵⁶

⁵¹ Compare the *Johns Hopkins University Circulars*, No. 163 (June, 1903) page 59; A. H. McNeile, *The Book of Exodus* (London, 1908) page xlvii; E. d. Meyer, *Geschichte der Altertums*, vol. i., part 2 (Stuttgart, 1909) page 450.

⁵² Compare Exodus, xxii., 17-xxiii., 19.

⁵³ See my paper *The Religion of the Hebrew Prophets* in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i., p. 270.

⁵⁴ See Matthew, xxii., 40; vii., 12; compare Romans, xiii., 9.

⁵⁵ Heb. *leah* = cow, *rachel* = ewe. See my paper on Leah and Rachel in the *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. xxxix. (Giessen, 1909), pp. 281-286.

⁵⁶ For Horus in Old Testament names see Cheyne's *Encyclopædia Biblica*, col. 3304, § 81.

Every statement with regard to prehistoric periods is, of course, more or less conjectural. But I adhere to the principle that the probably right is preferable to the undoubtedly wrong. The possibility cannot be denied. It is even possible that the Sumerians are Egyptian emigrants of the pre-Semitic population of Egypt, who left their native land after the double Semitic invasion across the isthmus of Suez and the Red Sea near *Ḳošeir*. The Sumerians may have come from Egypt to Southern Babylonia through the Persian Gulf. This would explain the legend of Oannes⁵⁷ and several remarkable points of contact between Egyptian culture and Babylonian civilization. There is even a racial resemblance between the Sumerian heads of Telloh and the head of the famous statue of the Egyptian scribe in the Louvre or the head of the well-known wooden statue known as the *sheikh al-balad*.⁵⁸

We have, of course, no mathematical evidence for the prehistoric periods of Arabia, Egypt, and Babylonia. But so much is certain: Jewish monotheism is derived from Egypt,⁵⁹ and the sacred mountain of the Edomite ancestors of the Jews was a volcano near the ancient Edomitic port of Elath at the northeastern end of the Red Sea. The Burning Bush on the Mountain of God as well as the miraculous passage of the Hebrews through the Red Sea⁶⁰ are not legendary, but historical.

⁵⁷ See Zimmern's remarks in E. Schrader, *Die Keilinschriften und das Alte Testament* (Berlin, 1903) page 535.

⁵⁸ See the plates in Ed. Meyer, *Sumerier und Semiten* (Berlin, 1906) and *Ägypten zur Zeit der Pyramidenbauer* (Leipzig, 1908).

⁵⁹ We can trace the beginning of the solar monotheism of ancient Egyptian theology to the Fifth Dynasty (2680-2540 B.C.). Horus was gradually superseded by Ra, just as JHVH was substituted for Esau. Compare above, page 357, note 6.

⁶⁰ The Edomite ancestors of the Jews may have crossed the Red Sea at the small peninsula, 75 miles (120 kilometers) south of the northern end of the modern Suez Canal, between the larger and the smaller basins of the Bitter Lakes which formed at that time the northern end of the Red Sea. Major-General Tulloch observed that under a strong east wind the waters of Lake Menzâlah, at the northern end of the Suez Canal receded for a distance of several miles. In the same way the water northeast of this peninsula may have been driven by a strong east wind (Exodus, xiv., 21) into the larger basin of the Bitter Lakes, while the water in the shallow lower basin receded at low tide. Although the Bitter Lakes and the Red Sea are now connected

I believe that the Deliverer was a historical person. But we need not believe that Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel saw God (Exodus, xxiv., 10). The author of the Fourth Gospel says (John, i., 18): No man hath seen God at any time. Deuteronomy, iv., 12, states: The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. But Jesus told the Jews according to St. John, v., 37: Ye have neither heard His voice at any time, nor seen His shape.

only by the modern Suez Canal, the tide extends to the southern end of the Bitter Lakes. The present northern end of the Gulf of Suez is practically dry at low tide. *Pi-hahiroth* (Exodus, xiv., 2) should be read *Pi-haherith*, i. e., the mouth (*pî*) of the canal (*ha-hêrith* = Assy. *herîtu*) connecting Lake Timsâh (north of the Bitter Lakes) with the Nile. See my papers on the crossing of the Red Sea and the palm-grove on the Red Sea in Peiser's *Orientalistische Literaturzeitung*, vol. xii. (Leipzig, 1909) columns 245 and 250. Further details concerning the statements made in the present paper may be found *ibid.*, in my articles on the birth-place of David and Christ; the ancestors of the Jews; Hobab, father-in-law; the name JHVH (cols. 65, 162, 164, 211) and especially in my paper on Midian and Sinai, pp. 506-530 of vol. lxiii. (Leipzig, 1909) of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.